Vol. 105. No. 18. September, 1943
104th Year
Price 8 pence

Millennial Star

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SCIENCE and RESEARCH

By Dr. Franklin S. Harris, Jr.

From the "Improvement Era"

THE arrival of children in the world in 1942 for 589 women in the United States, in more than a score of hospitals, was possible without labour pangs or the usual suffering, with the aid of a new method developed by Drs. R.A. Hingson and W. B. Edwards. According to Dr. Thomas Parran, Surgeon General of the United States, "In the hands of experts, this new method makes child-bearing dramatically painless, and safer for mother and child." The method consists of using metycaine to continuously block the nerves concerned in childbirth by injecting a few teaspoonfuls of the anaesthetic in the caudal region, at the very base of the spine.

★

A WATERPROOF fabric not affected by heat or ordinary chemicals can be made by coating textiles with Haydenite, a jelly-like material once used in making safety glass.

★

THE surface of the earth on land is subject to tides just as the water is in the oceans. The amount of this tidal movement at Austin, Texas, is two to three inches, as measured by Professor A. E. Lockenvitz.

A TAXIMETER has been patented which automatically begins to register the fare when the passenger sits down.

★

THE weather in the eastern Mediterranean sometimes produces a rapid uplift of moist air which promotes the formation of hail of large and dangerous size. In recent years, sheep and even cattle have been brained by the large hailstones which fall occasionally in Palestinian storms, and in Egypt crops have been cut to pieces by hailstones over an inch in diameter. In the Bible, one of the Egyptian plagues (Exodus 9:18-34) was hail, and the Amorites had more killed by hail than by the Israelites (Joshua 10-11).

★

INSECTS form part of the diet of native races in many places. In Africa, termites, which have a pineapple-like taste, are eaten. Ants are served in many different ways: they may be made into a paste and spread like jam on bread and butter; in India the green weaver ants are used as a spice with the curry; the same ants in Australia may be drunk when mashed in water to give a lemon squash flavour. In Asia bees may be plucked and fried in batter.

The

"MILLENNIAL STAR"

Vol. 105. No. 18. *SEPTEMBER, 1943*

Published Monthly in England by
The British Mission of
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,
H.Q., 149, Nightingale Lane, London, S.W.12.
Telephone BATTERSEA 4510

Subscription Rates: 7s. 6d. per year; 4s. per half-year.
Single copies 8d. each.
Sent to any part of the world post free.

Editor: ANDRE K. ANASTASIOU (Acting Mission President).
Associate Editor: ALVIN L. GITTINS.

Circulation and Bookstore Manageress: Marion Baron.

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Millennial Star

MONTHLY MAGAZINE ON MORMONISM.

104th Year | SEPTEMBER, 1943 | Vol. 105. No. 18

THE PRE-EXISTENCE AND FORE-ORDINATION OF CHRIST

Excerpts from the Book "JESUS THE CHRIST" By Dr. JAMES E. TALMAGE

WE affirm, on the authority of Holy Scripture, that the Being who is known among men as Jesus of Nazareth, and by all who acknowledge His Godhood as Jesus the Christ, existed with the Father prior to birth in the flesh; and that in the pre-existent state He was chosen and ordained to be the one and only Saviour and Redeemer of the human race.

John the Revelator beheld in vision some of the scenes that had been enacted in the spirit-world before the beginning of human history. He witnessed strife and contention between loyalty and rebellion, with the hosts defending the former led by Michael the archangel, and the rebellious forces captained by Satan, who is also called the devil, the serpent, and the dragon. We read: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels."

Prior to the placing of man upon the earth, how long before we do not know, Christ and Satan, together with the hosts of the spirit-children of God, existed as intelligent individuals, possessing power and opportunity to choose the course they would pursue and the leaders whom they would follow and obey. In that great concourse of spirit-intelligences, the Father's plan, whereby His children would be advanced to their second estate, was submitted and doubtless discussed. The opportunity so placed within the reach of the spirits who were to be privileged to take bodies upon the earth was so transcendently glorious that those heavenly multitudes burst forth into song and shouted for joy. Satan's plan of compulsion, whereby all would be safely conducted through the career of mortality, bereft of freedom to act and agency to choose, so circumscribed that they would be compelled to do right—that one soul should not be lost—was rejected; and the humble offer of Jesus the First-born—to assume mortality and live among men as their Exemplar and Teacher, observing the sanctity of man's agency but teaching men to use aright that divine heritage—was accepted. The decision brought war, which resulted in the vanquishment of Satan and his angels, who were cast out.

In that august council of the angels and the Gods, the being who later was born in the flesh as Mary's Son, Jesus, took prominent part, and there was He ordained of the Father to be the Saviour of Mankind.

Old Testament scriptures, while abounding in promises relating to the actuality of Christ's advent in the flesh, are less specific in information concerning His antemortal existence. By the children of Israel, while living under the law and still unprepared to receive the gospel, the Messiah was looked for as one to be born in the lineage of Abraham and David, empowered to deliver them from personal and national burdens, and to vanquish their enemies.

In the opening lines of the Gospel book written by John the Apostle, we read: "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made

that was made. . . . And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."

That the Word is Jesus Christ, who was with the Father in that beginning and who was Himself invested with the powers and rank of Godship, and that He came into the world and dwelt among men, are definitely affirmed.

John the Apostle repeatedly affirms the pre-existence of the Christ and the fact of His authority and power in the ante-mortal state. To the same effect is the testimony of Paul and Peter. Instructing the saints concerning the basis of their faith, the last-named Apostle impressed upon them that their redemption was not to be secured through corruptible things nor by the outward observance of traditional requirement, "But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

When on a certain occasion the Jews in the synagogue disputed among themselves and murmured because of their failure to understand aright His doctrine concerning Himself, especially as touching His relationship with the Father, Jesus said unto them: "For I came down from heaven, not to do mine own will, but the will of Him that sent me."

Book of Mormon scriptures are likewise explicit in proof of the pre-existence of the Christ and of His fore-appointed mission. One only of the many evidences therein found will be cited here. An ancient prophet, designated in the record as the brother of Jared, once pleaded with the Lord in special supplication: "And the Lord said unto him, Believest thou the words which I shall speak? And he answered, Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie. And when he had said these words, behold, the Lord shewed himself unto him, and said, Because thou knowest these things, ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I shew myself unto you. Behold I am he who was prepared from the foundation of the world to redeem my people. Behold I am Jesus Christ. And never have I shewed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning, after mine own image. Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh." The main facts attested by this scripture as having a direct bearing upon our subject are those of the Christ manifesting Himself while yet in His ante-mortal state, and of His declaration that He had been chosen from the foundation of the world as the Redeemer.

Revelation given through the prophets of God in the present dispensation is replete with evidence of Christ's appointment and ordination in the primeval world; and the whole tenor of the scriptures contained in the Doctrine and Covenants may be called in witness. The following instances are particularly in point. In a communication to Joseph Smith the Prophet, in May, 1833, the Lord declared Himself as the One who had previously come into the world from the Father, and of whom John had borne testimony as the Word; and the solemn truth is reiterated that He, Jesus Christ, "was in the beginning, before the world was", and further, that He was the Redeemer who "came into the world, because the world was made by him, and in him was the life of men and the light of men." Again, He is referred to as "the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh." In the course of the same revelation the Lord said: "And now, verily I say unto you, I was in the beginning with the Father and am the firstborn."

The testimony of scriptures written on both hemispheres, that of records both ancient and modern, the inspired utterances of prophets and apostles, and the words of the Lord Himself, are of one voice in proclaiming the pre-existence of the Christ and His ordination as the chosen Saviour and Redeemer of mankind—in the beginning, yea, even before the foundation of the world.

NOBILITY OF CHARACTER ESSENTIAL TO A GREAT NATION

By David O. McKay, of the First Presidency
Condensed from "Improvement Era"

Delivered at the first session of the 113th Annual Conference, in Salt Lake City, Sunday, April 4, 1943.

Inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise. (I Nephi 2:20.)

THAT inspired promise made over two thousand years ago, referred to America, in loyalty to which every true American can say in his heart:

Breathes there a man, with soul so dead,
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand!

In the giant forest of the Sequoia National Park there is standing even today, a living tree that was three thousand years old when Columbus discovered America.

The origin and rise of the Incas might have antedated this old tree's birth, and possibly the coming of the Jaredites might have preceded by a few hundred years this ancient tree's beginning, but the downfall of the Jaredites, the beginning, rise, and end of the Nephites, the influx of European peoples, the conquest of Mexico, the subjugation of the Indians, and the flourishing of European civilisation, have all come within the life-span of this awe-inspiring, death-defying, divinely created thing. Nations have risen and nations have perished in the Americas—a land on which it is decreed no king shall ever hold sway.

No observer can travel from the sun-kissed beaches of the Pacific to the wooded hills and power-producing rivers of New England without being thrilled by the greatness of the United States. The painted deserts of the West, flower-carpeted in springtime, and holding hidden beauty and entrancing interest in every season—the inspiring monuments of the Rockies, harbouring snows as reservoirs for crops in valleys below—the colourful canyons, painted only by the Creator Himself—the fertile food-producing valley of the Mississippi—the mighty forests of the North-West—the navigable rivers—the climate, varying to suit all needs and conditions—all these and a thousand other equally glorious and productive features bear witness to the age-old declaration that this is a "land choice above all other lands."

America, and this includes Canada and the Southern Republics, was a choice land when the Jaredites left the land of Shinar approximately four thousand years ago. So was it fourteen hundred years later when Lehi and his colony formed the nucleus of a nation, prospered on the bounty of the country, and after a thousand years perished because of transgression.

America was a great land when the stately Indian chiefs ruled their tribes, which thrived from the Behring Sea in the north to the Panama and the towering Andes in the south.

To-day, yielding to the demands of the greatest economic era since the dawn of her creation, America is demonstrating the vastness of her resources and the extent of her natural possibilities as never before.

God has made America fruitful; man must make and keep the nation great.

INTEGRITY FUNDAMENTAL

The foundation of a noble character is integrity. By this virtue the strength of a nation, as of an individual, may be judged. No nation can ever become truly great, and win the confidence of other peoples, which to further its own selfish ends will, for example, consider an honourable treaty as "a mere scrap of paper." No nation will become great whose trusted officers will pass legislation for personal gain, who will take advantage of a public office for personal preferment, or to gratify vain ambition, or

who will, through forgery, chicanery and fraud, rob the government or be false in office to a public trust.

Honesty, sincerity of purpose, must be the dominant traits of character in leaders of a nation that would be truly great.

THE HOME

A second essential, fundamental element in the building and in the perpetuity of a great people is the home. "The strength of a nation is in the intelligent and well-ordered homes of the people." If and when the time ever comes that parents shift to the state the responsibility of rearing their children, the stability of the nation will be undermined, and its impairment and disintegration will have begun.

In the well-ordered home we may experience on earth a taste of heaven. It is there that the babe in a mother's caress first experiences a sense of security; finds in the mother's kiss the first realisation of affection; discovers in mother's sympathy and tenderness the first assurance that there is love in the world.

A NATIONAL NUISANCE

At this point I must mention an insidious evil that is destroying, termite-like, the foundation of character as well as that of the home and nation. I refer to the appalling increase in the use of tobacco, particularly among the young. Of its uselessness, expensiveness, injuriousness to health, I will say nothing. I shall refer only to its undermining effect on character and to its slovenliness.

Respect for another's rights and property is fundamental in good government. It is a mark of refinement in the individual. It is a fundamental Christian virtue. Nicotine seems to dull, if not to kill completely this trait of true culture, and women are fast becoming its pitiable victims, and the worst offenders in society. If men and women must smoke, and it seems that many are now slaves to that habit, then for the sake of cleanliness and neatness, as well as of consideration for others, let them refrain from marring furniture, and from strewing ashes and burnt-out matches and cigarette stubs in buildings where people assemble either for pleasure or instruction.

I appeal to young men and women of the Church to refrain from this obnoxious habit. To bishops, I would say: Choose no person to act as either an officer or teacher in your quorums or auxiliaries who is guilty of using tobacco. If teachers cannot teach by example, their precepts will be as "sounding brass and tinkling cymbal."

IMMORALITY

I mentioned the home as the most important factor in building a great nation. The most vicious enemy to home life is immorality. At the present time social workers are greatly concerned over the number of young girls between fifteen and nineteen who seem to have lost all sense of decency and who shamelessly sacrifice themselves on the altar of lust. Of this evil, Victor Hugo writes impressively:

"The holy law of Jesus Christ governs our civilisation; but it does not yet permeate it; it is said that slavery has disappeared from European civilisation. That is a mistake. It still exists; but it weighs now only upon woman, and it is called prostitution.

"Life and social order have spoken their last word to her. All that can happen to her has happened. She has endured all, borne all, experienced all, suffered all, lost all, wept for all. She is resigned with that resignation which resembles indifference as death resembles sleep. She shuns nothing now. She fears nothing now. Every cloud falls upon her and all the oceans sweep over her!"

This corroding evil is just as demoralising to the young man as it is to the young woman. In the Church of Jesus Christ of Latter-day Saints there is no double standard of morality. The young man should approach the marriage altar just as fit for fatherhood as his sweetheart is worthy of motherhood.

And what has all this to do with the greatness of a nation The answer is apparent.. Pure water does not flow from a polluted spring—nor a healthy nation from a diseased parentage.

Chastity, not indulgence, during the pre marital years, is the source of harmony and happiness in the home, and the chief contributing factor to the health and perpetuity of the race. All the virtues that make up a beautiful character—loyalty, dependability, confidence, trust, love of God, and fidelity to man—

(Continued on page 477)

5b—THE SIGNS OF THE TIMES

By JOSEPH FIELDING SMITH of the Council of the Twelve

Condensed from "Deseret News"

YOU have been reading in your papers of the terrible distress, plague and famine that have been taking hold of some sections of this world. Over in China and various other parts, they have been dying by thousands. You have discovered—and it is true because I am a witness to some of it—that these countries that have been over-run by the German army have been robbed of practically everything they possessed. The German trains have gone in and taken away the food supplies from these people and left them to do the best they can. So there is distress, and the people have not fuel to keep themselves warm in these countries. They have not food enough to eat, and they are dying by thousands.

This that I call attention to is in "Time" for October 26, 1942: "The mortality among children in Belgium is now as bad, if not worse, than in Greece." And it states here that they are dying at the rate of 500 a day from starvation in Greece. Robbed of everything, and all the time they were trying to mind their own business. In Warsaw "the Germans have left only black crusts of bread for Poles and there is no longer bigos brewed of wild game and cabbage." In Greece there is no clothing for children, no fuel for winter.

Don't you think that President Woodruff was right and that the calamities are sweeping over the earth?

Modern Prophecy

Now, let us turn to some modern prophecy. This is from the Prophet Joseph Smith:

> The plain fact is this, the power of God begins to fall upon the nations... and the nations of the Gentiles, like the waves of the sea, casting up mire and dirt, are all in commotion, and they are hastily preparing to act the part allotted to them, when the Lord rebukes the nations, when He shall rule them with a rod of iron, and break them in pieces like a potter's vessel. The Lord declared to His servants, some eighteen months since, that He was then withdrawing His Spirit from the earth, and we can see that such is the fact, for not only the churches are dwindling away, but there are no conversions, or but a very few; and this is not all, the governments of the earth are thrown into confusion and division; and destruction, to the eye of the spiritual beholder, seems to be written by the finger of an invisible hand, in large capitals, upon almost everything we behold.
>
> (Teachings of the Prophet Joseph Smith, pages 11 and 12.)

I wish I had time to read all I have here. This is also from the Prophet:

> I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood, desolation, fires. The Son of Man has said that the mother shall be against the daughter, and the daughter against the mother. These things are at our doors. They will follow the Saints of God from city to city. Satan will rage, and the spirit of the devil is now enraged. I know not how soon these things will take place; but with a view of them, shall I cry peace? No! I will lift up my voice and testify of them How long you will have good crops, and the famine be kept off, I do not know: when the fig tree leaves know then that summer is nigh at hand.
>
> (Ibid, page 161.)

Now, let me make a comment here.

President Wilford Woodruff and the Prophet Joseph Smith declare that it was their duty and should be the duty of every righteous man to raise the warning voice and proclaim the fact that these calamities are at our doors, and I have been condemned because I have done that. I heard one good man say, "There are too many good things to think about without talking about these troubles, these plagues, or worrying about the coming of the Lord." Here is what the Lord says in Section 45 of the Doctrine and Covenants, verses 39 to 43:

And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man.

And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath.

And they shall behold blood, and fire, and vapours of smoke.

And before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven.

Claims Justification

Now, when the Lord says that, don't you think I am justified in raising my voice? Am I doing wrong when I look forward to the coming of Christ, and watch the signs of the times and these calamities and troubles that are coming? And yet one good brother said that. Too many things to do. We haven't time to worry about the coming of Christ.

Now, here is something from President Brigham Young:

> Do you think there is calamity abroad now among the people? . . . All we have yet heard and all we have experienced is scarcely a preface to the sermon that is going to be preached. When the testimony of the elders ceases to be given, and the Lord says to them, "Come home; I will now preach My own sermons to the nations of the earth," all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquake, hail, rain, thunders and lightnings, and fearful destruction. What matters the destruction of a few railway cars?
>
> You will hear of magnificent cities, now idolised by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, engulfing mighty cities. Famine will spread over the nations, and nation will rise up against nation, kingdom against kingdom, and states against states, in our country and in foreign lands; and they will destroy each other, caring not for the blood and lives of their neighbours, of their families, or for their own lives. The hearts of the faithful will be filled with pain and anguish for them.

Let me read something by President Jedediah M. Grant:

> We see it in the revolutions of our own continent; we see it in the scattering and scourging of the house of Israel; in the fading away of nations, on the right and on the left. . . . We see it in the preparations of war, and the framing of treaties of peace among strong nations. The world is in commotion and the hearts of men fail them for fear of the impending storm that threatens to enshroud all nations in its black mantle. Treaties of peace may be made, and war will stop for a season, but there are certain decrees of God, and certain bounds fixed, and laws and edicts passed by the high courts of heaven beyond which the nations cannot pass; and when the Almighty decrees the wicked shall slay the wicked, strong nations may interfere, peace conventions may become rife in the world and exert their influence to sheath the sword of war, and make treaties of peace to calm the troubled surface of all Europe, to no effect; the war cloud is still booming o'er the heavens, darkening the earth, and threatening the world with desolation.
>
> This is a fact the Saints have known for many years—that the Gods in yonder heavens have something to do with these revolutions; the angels, those holy beings who are sent from the heavens to the earth to minister in the destiny of nations, have something to do in these mighty revolutions and convulsions that shake creation almost to its centre.
>
> Consequently, when we see nation stirred up against nation, and on the other hand see other nations exerting a powerful influence to bring about negotiations of peace, shall we say they can bring it about? Do we expect they can stay the onward course of War? The Prophet of God has spoken it all, and we expect to see the work go on—and see all things fulfilled as the prophets have declared by the spirit of prophecy in them.
>
> Three days before the Prophet Joseph started for Carthage, I well remember his telling us we should see the fulfilment of the words of Jesus upon the earth. . . . He told several of us of the night the visions of heaven were opened to him, in which he saw the American continent drenched in blood, and he saw nation rising against nation. He also saw the father shed the blood of the son, and the son the blood of the father; the mother put to death the daughter, and the daughter the mother; and natural affection forsook the hearts of the wicked; for he saw that the Spirit of God should be withdrawn from the inhabitants of the

earth, in consequence of which there should be blood upon the face of the whole earth, except among the people of the Most High. The Prophet gazed upon the scene his vision presented, until his heart sickened and he besought the Lord to close it up again.—"Journal of Discourses, Volume 2, pages 146 and 147.

Why is the Lord angry? Why are all these things coming upon the world? President Young said in this article that I read, and the Lord says in the revelations I have read to you, that it is because they have turned away from the Gospel of Jesus Christ, because they have rebelled against God, and because they have refused to hear the testimony of those who have been sent to preach the Gospel to them. That is why. They have rejected the message. The nations are full of iniquity. I have read these things. I have something here that I wish to read to you. It is part of a talk that was made to the students of the Agricultural College by their President, Elmer G. Peterson. He went to Europe and visited all these countries in 1936. I asked him if I could publish it, and he said I could:

In any case, two or three hundred million people are now living under dictators, dictators with scientific weapons at their disposal of such destructiveness that civilisation conceivably could be wiped out if they are ever loosed, and under a political organisation which gives men no choice. It is impossible for anyone who has not seen it to sense fully the degree to which democracy and human liberty have been crushed on the continent of Europe. The Scandinavian countries, Czechoslovakia and a few other small areas are glorious exceptions.

Sees Correlation

May I say one other thing? There is a definite correlation between the decline of freedom and democracy and the decline of Christianity in these countries.

In the centres of learning and power the idea of a personal God, as revealed to us in the New Testament, and to whom every individual and every nation is accountable, has almost if not entirely disappeared. Philosophers, and our incomplete interpretation of a developing science, have been factors in this uprooting. In any case and whatever the causes, in critical and important places any real sense of individual relationship to a Supreme Being has disappeared and these nations no longer believe that they are accountable to this Just Judge for their acts. Christendom, so-called, has to a marked degree everywhere in it become Godless. This, I believe, is the root of the world's ills. Christianity, under the benign influence of which our civilisation has developed, is now denied by the very nations it made great and powerful. This is treason, probably the most serious treason ever committed upon earth. And who can believe that we can escape the penalty for such an act.—"The Progress of Man," pp. 411-412.

The Right Key

He put his finger upon the right key to the whole situation—Rejection of the Gospel; Rejection of Jesus Christ; and when you reject the Gospel, what have you to rely on? Why, nothing but the devil's plan, which is to force men, to take away from them their agency, to compel them to do the bidding of somebody else, whether they like it or not.

The Lord said over 100 years ago—111 years ago—that the time was near at hand when the devil would have power over his own dominion, and that time has now come. What is he teaching? Despotism, the destruction of agency; and if we will not keep the commandments of God, that is what we are coming to.

Scores Corruption

When I see, as I have, our young men going into the forces of our country, drunken, filled with liquor, filled with tobacco, carousing, corrupt in their lives, and there is nothing much being done about it, I am pained. It is time those at the head were taking a stand. They have a right to take a stand, and they are the ones who should take a stand to prohibit that sort of thing.

When a man rises up in the Senate of the United States and presents a bill to remove from our armies liquor and the temptations that are before them, he is ridiculed; and when we write to the men who represent us in Congress and ask them to stand for that, what answer do we get back? There are men sitting here in this congregation who have the answers that these men have made, and there is no assurance at all that they would stand for the thing that is right.

Cites Danger

Now, there is our danger. We must not

forsake God. If we are not on His side, you may be sure He is not going to be on our side. He will leave us to ourselves.

Now, these calamities are here. They are upon us. The whole world is in commotion.

The Lord bless you I pray in the name of Jesus Christ. Amen.

Sam Brannan

Continuing Our Serialised Story

By Paul Bailey

Condensed from "Improvement Era"

JOHN A. SUTTER, whose ingenuity and sagacity already had carved out an empire, faced a crying need for manpower to operate his mills. The sober, hard-working members of the Mormon Battalion were an answer to his prayers.

His foreman, James W. Marshall, a native of New Jersey, and carpenter by trade, took a crew of nine of the brethren, three other white men, and a number of Indians, and moved up to the Coloma Valley. Here a sawmill was to be erected. Samuel Brannan's "shirt-tail store" (as the little mercantile establishment managed by Charles Smith was called) furnished the supplies for this venture. Coloma Valley, site of the projected mill, was some forty-five miles east of Sutter's on the south fork of the American River.

The men laboured through the winter, felling trees, constructing a brush dam across the river, and deepening a dry channel for a mill race. To save labour, Marshall utilised the river to deepen the channel of the race—employing the men by day to remove stones and obstructions, and turning in the water by night to carry off the sand and debris. On the morning of January 24, while inspecting the work after a particularly heavy rain, he noticed some yellow particles intermixed with the sand. Curious as to what they might be, he dispatched one of the Indians to his cabin for a tin plate. With this Marshall was able to obtain a small quantity of the metal, which had the appearance of gold. At the evening meal he disclosed his find to the men, who for the most part took the matter lightly and with considerable doubt. However, Henry W. Bigler, one of the Mormon brethren, considered it important enough to record in his diary:

> Monday 24 (January): This day some kind of metal was found in the tail race that looks like gold.
>
> Jan. 30th: Clear, and has been all the last week. Our metal has been tried and proves to be gold. It is thought to be rich. We have picked up more than a hundred dollars' worth this week.

By such humble words was an epoch marked! Before the year was out, this discovery of gold on the American River in California was destined to start a tide of immigration westward that would change the face of the nation. The President of the United States would utilise the subject in a special message to Congress. Through it, and by it, California would be made a sovereign state of the Union within two years and boast almost a hundred thousand population. In less than a decade it was to add five hundred million dollars to the world's store of gold. And then, when surface riches were gone, and the wealth too deep for the common man with pick and pan, those hosts who followed the lure would turn the earth for greater riches than ever was destined to come from the glittering sands of California's shallow rivers.

When Marshall's find proved to be gold, efforts were made to hush the affair. He hastened down-river for conference with Captain Sutter, while the Mormon brethren continued to honour their contract by labouring daily on the uncompleted mill. So rich were the sands about them, that by brief labours in the evening they were able to pan for themselves many times the amount they received as

employees of Sutter. It is remarkable that even after the secret was out and the streams swarmed with gold-hungry men, these Mormon boys continued with their task. Not until March 11 was the mill completed and running.

But in spite of the elaborate efforts of Sutter and Marshall to hide the great secret, it soon was travelling by word of mouth. It remained only for Samuel Brannan to complete the cycle that was to set the world afire. From time to time throughout the early spring of 1848, news of the discovery had been carried to San Francisco. For some reason the little city on the bay remained strangely indifferent to events that soon would turn it into a holocaust. But Samuel, while on that visit to his Sacramento store, not only investigated the rumours, but carried back to San Francisco a quinine bottle stuffed with the precious metal.

It was May of 1848 before the world was taken into confidence regarding the discovery, but Samuel Brannan made ample amends for the tardy state of things. With hat in one hand, with the quinine vial in the other, he strode the muddy streets of San Francisco. With his bull-like voice he shouted the tidings, "Gold! Gold! Gold! Gold from the American River!"

Within a week the city was deserted. The fever for riches approached a frenzy that spread far beyond California's borders. Soldiers deserted their posts; sailors left their ships to rot in the bay. Immigrants, bound for Oregon, turned away at Fort Hall and raced madly for the gold camps across the Sierras. Sutter's empire was tattered and bruised. The thoughtless hordes moved in, turned the crystal-clear streams to muddy red with spades and picks. And this was scarcely a taste of what other years would yield.

California Mormons—both Battalion members and those from Brannan's New York group—were enviably situated to profit from the strike. From chance discovery by two of the Battalion boys came one of the richest of all finds—the famous "Mormon Island" in the American River. Those other brethren, still bound to Sutter by employment contract, utilised their odd hours to garner considerable wealth in raw gold. Nor did the San Francisco Saints neglect opportunity to stake some of the first claims on the gravel bars of California's streams. Even today a tour of the Mother Lode country reveals many geographical names quaintly reminiscent of the day when Mormons were first on the scene: Mormon Gulch, Mormon Bar (Merced-Yosemite highway), Mormon Island (American River near present town of Folsom).

Exercising his proprietary rights, Sutter demanded a flat commission of fifty per cent. on all diggings. Later he cut it to a modest one-third. In the end he found himself literally ousted off his own land. With the only store in Sacramento Valley, Samuel Brannan reaped a golden harvest from the exorbitant prices he charged for implements and provisions. Charles Smith's share of the enterprise was purchased by Brannan for fifty thousand dollars, and the name changed to S. Brannan and Company. No time was wasted in opening other stores in the gold camps of Coloma and Natoma. In the Sacramento store alone, receipts were soon averaging five thousand dollars a day. Greed was gnawing at Brannan's soul. He still maintained an unctuous decorum among the brethren, and was extremely jealous of his standing as their leader, but unmistakeable now were the signs of his spiritual disintegration. It is said he demanded, and received, tithing from all Mormon earnings—though there is no record of his having delivered any part of the money over to the Church.

In striking contrast to Brannan's insatiable lust for wealth, is the example set by the majority of the Battalion brethren during that hectic summer. No set of men could ever have been more favourably situated to gain from the gold strike. They were first on the spot. They had free choice of the best locations before the crowds swept in. To have remained in California another year might have guaranteed them wealth. But the call now had come from President Young. They were to take up their burdens in Salt Lake Valley. They were to plight their hearts and brawn to the task of building Zion. In the moment, as true Saints, they forgot not their duties and promises to God. With a brave sigh they laid down their picks and pans, and abandoned their rich diggings to the greedy ones. With their earnings they purchased provisions for themselves and

the destitute souls out beyond. They bought horses, cattle and seeds—and cannon for the defence of Zion. They held rendezvous at a spot called Pleasant Valley, near the present city of Placerville. On July 4, 1848, their cannon boomed a noisy salute to their great nation—and a farewell to California. They were going home.

"Thus," said historian Bancroft, "amidst the scenes now every day becoming more and more absorbing, bringing to the front the strongest passions in man's nature . . . at the call of what they deemed duty, these devotees of their religion unhesitatingly laid down their wealth-winning implements, turned their back on what all the world was just then making ready with hot haste and mustered strength to grasp at, and struggle for, and marched through new toils and dangers to meet their exiled brethren in the desert." Had the "Brooklyn" Saints manifested the same faith and integrity—could they have freed themselves in time from the misguided counsel of Samuel Brannan—how much greater might they have enriched their own lives and that of the religion in the name of which they had come to California in the first place!

The importance of the Mormon Battalion as a motivating force in moulding American greatness can scarcely be over-estimated. To gain some perspective of this vital movement, one must consider the four great factors so conducive to stabilisation and growth of both intermountain country and Pacific slope. B. H. Roberts lists them thus: "(1) The opening of the highways; (2) the conquest of northern Mexico; (3) the discovery of gold in California; (4) the adoption of irrigation farming by Anglo-Saxon people." In each of these varied phases the Battalion played a worthy part.

Their road-building efforts are substantiated by history and backed by government and military documents in Washington. The beneficial results of the Mexican War—when injustices to the conquered nation were ameliorated with cash purchase of the territory won—raised the United States to a world power. Discovery of gold was an event of far-reaching magnitude, and a factor for speedy consolidation and development of that rich territory now added to public domain. The Battalion had ample opportunity to witness first-hand the irrigation systems practised for generations by Mexicans of Santa Fe and the valleys of the Rio Grande. Members of Brown's command were in Salt Lake Valley when the first plough tore itself apart on the sun-baked crust of the desert. "What more likely than that some of those men who had seen irrigation in progress should suggest the flooding of the land to prepare it for ploughing, as they had seen it conducted over the land to convey moisture to the growing vegetation? The probability of it has a moral certainty."

It takes but cursory examination of the Mormon heritage to see how profound and far-reaching was the Spanish-California influence upon the Mormon people. Scores of words common to the Pacific slopes found their way into the provincial idiom of the Great Basin: corral, lasso, ranch (rancho), 'dobe (adobe), savvy (sabe), chaps, pinto, canyon (cañon). Making of adobe bricks, which in their humble way so valiantly have served our people when timber was scarce, had been raised to a useful art among the Mexicans long before the Battalion marched to California. The club-head wheat introduced to Utah by Lieutenant James Pace proved a sustaining blessing to Utah soil. Daniel Tyler brought back with him the California pea, which in early days became the staple field pea of Utah. From Pueblo, via Brown's command, came taos, which, crossed with club-head, became the seed wheat of Utah's fields. California's gold had its effect on the Mormon colonial system both for good and evil. But the soldiers' pay which Captain James Brown collected by power of attorney for his detachment while on that quarrelsome journey to the Pacific with Samuel Brannan, purchased Fort Goodyear and changed that site to Ogden City. Truly the Mormon Battalion served greater than it knew.

(To be concluded)

"LET every man be occupied, and occupied in highest employment of which his nature is capable, and die with the consciousness that he has done his best." SYDNEY SMITH.

EVIDENCES AND RECONCILIATIONS

By Dr. John A. Widtsoe, of the Council of the Twelve

SHOULD BIRTH CONTROL BE PRACTISED?

Condensed from "Improvement Era"

THIS is an insistent subject. It raises at least three vital questions: Why should married people want to practice birth control? What is the effect on those who practice it? Are large families desirable?

Ill health may make birth control necessary. A weakened body or actual disease may justify protection of the mother and the unborn child against any further physiological burden. However, for those of sound health, who conform to the laws of nature, childbearing promotes physical well-being. As a rule, women who have large families are healthy throughout life.

A more frequent cause of birth control is real or fancied economic pressure. Under modern conditions requiring the services of an obstetric physician and hospital care, the husband and wife of moderate means hesitate to incur this added draft upon their resources. And, often they delay the coming of children because they prefer first to pay for and enjoy the house or piano or automobile or refrigerator or radio gramophone, or other desirable but not indispensable things. Married students sometimes feel that if they have children they must forego or greatly delay the completion of their education. In one form or another the economic excuse is a common one.

Others practice birth control because they feel that the care of having children consumes their time and strength, and therefore interferes with social or professional ambitions. They want to be free to "live life as they choose." To this class belong those who absurdly declare that they look for quality instead of quantity, and therefore limit the size of their families.

The having of children and the rearing of a family entail expense, especially while the children are young. That goes without saying. Yet, the economic excuse for birth control is seldom convincing. A way is usually found to meet family costs, if the desire for children is stronger than for the new piano, let us say. Sacrifices for a time on the part of the parents and on the part of the older children if there be any, will usually provide the necessary means. The economic excuse roots, in the majority of cases, in selfishness. Yet, it should be said that society, which benefits from its citizens, should make provision by which the expense incident to motherhood would be within the reach of the poorest.

They who practice birth control to further their personal ambitions are of course motivated wholly by selfishness. They might well be asked why they married.

Birth control when necessary should be accomplished in nature's way, which does not injure the man or the woman. A careful recognition of the fertile and sterile periods of woman would prove effective in the great majority of cases. Recent knowledge of woman's physiology reveals "the natural method for controlling birth." This method "violates no principle of nature."

Birth control as generally understood implies the use of physical or chemical means to prevent conception. A large number of these devices, known as contraceptives, are on the market. None of them is certain to accomplish the purpose desired. Besides, any contraceptive is unnatural and interferes in one way or another with the physiological processes of life. All of them are in varying degrees injurious to those who use them, especially to women. That may be safely contended. The ill effects may not be felt at once, but in time will overtake the parents to their detriment.

Moreover, since birth control roots in a species of selfishness, the spiritual life of the user of contraceptives is also weakened. Women seem to become more masculine in thought and action; men more callous and reserved; both husband and wife become more careless of each other.

The quality versus quantity contention is a fallacy. The only child in a family is to be pitied. He does not learn the art of living harmoniously with other people. Within the home he is either in opposition to his parents or dominated by them. Outside of the home he sulks if he can not selfishly run the show, or he stands apart from the crowd in uneasy self-consciousness. The shaping and polishing of character which go on in a loving household of many children he receives less effectively from less friendly strangers. He misses many of the joys and pleasures of childhood which are possible only in a family of several children. He often becomes inordinately selfish if all gifts and consideration of father and mother are centred in him. The effect of a lone childhood is felt throughout life. The unspoken, unrealised longings for family intimacies are frequently reflected in foiled attempts to make up for the lost experiences of childhood and youth. As the years creep on, he misses more and more the close understanding and affectionate sympathy which accompany blood relationships. The only child is likely to remain lonely throughout the journey of life. The same might be said, measurably, of two children several years apart.

The Psalmist spoke wisely when he said "Blessed is the man who has his quiver full of them."

A home with several children of varying ages approximates the social situations to be met in later life. There the possibilities of life may be experienced in miniature form. Under the loving protection of father and mother, in game and contests, in the exchange of wits, in sacrifices for one another, in mutual rejoicings and sorrows, in discussions of family affairs and daily happenings, the business of living in a world of many men is taught. The home with a family of children becomes a laboratory for learning the importance of truth, virtue, and honesty, industry and the ethical and religious bases of conduct. And since love for one another tempers and directs all that is done, the children will enter the world's citizenship better fitted to help build up an increasingly improving world. In the training of good citizens or happy human beings, there is no substitute for the home with a large family.

The benefits of a home with several children is not confined to the children. Parents are perhaps equally benefited. Parents who have children show their willingness to accept obligations of good citizenship. They have faith in the future. They dare to continue the race. They are not ashamed to perpetuate themselves. Thereby they win strength to perform other duties of life. Besides, in the rearing children there is real development of father and mother, a development which can be won in no other way. There is also a supreme satisfaction in presenting men and women, sons and daughters, to the coming age, to carry on the work of the world. Every parent lives on in his descendants. Above all is the joy of family life. Father, mother, and children, perhaps grandchildren, at the table, or at play, in family councils, share in divine satisfactions. It has been so ordained that the family comes nearest to the heavenly pattern in organisation and joys. And these joys continue into old age. Loneliness is banished. The childless couple miss much in life; and as the years move on the sense of loss becomes keener.

The future of the state and of the race depends upon the willingness of its citizens to beget and rear children without artificial interference. During the last centuries mankind has learned much. The comforts and blessings in every modest home surpass those of the emperors of old. Who shall inherit these gifts and the others in process of making?—Our children, of course, if we have any, and if they are numerous enough to claim consideration. It is a cruel fact, to which we must give heed, that those most highly prepared to enjoy and advance our civilisation have a decreasing birthrate; while those of lesser training, or perhaps inferior gifts, continue fruitful. It takes more than two children to keep the population from decreasing. The world-wide view is the same. In the last twenty-five years, the birthrate of the United States has fallen from twenty-five to seventeen per thousand of population. In 1941, in the United States the births did not quite equal the deaths; while in Japan the births exceeded the deaths by one-half. "Time" (Sept. 14) reports that Great

Britain has a million and a half fewer babies, and a million and a half more pet dogs than at the time of the Boer War. If there is no change, they whom we are inclined to call semi-civilised or barbarians will take over the earth. The survival of our civilisation may yet depend on an increasing birthrate in the nations which have made that civilisation possible.

Latterday Saints take literally the command of the Lord to the first couple: "Multiply and replenish the earth." That is the purpose of marriage, and means more than one or two children. We understand that hosts of waiting spirits desire to come on earth through our lineage. We know that the family is the unit of heavenly society; and that the greatest gift of God is to give His children the opportunity of continuing family relationships throughout the eternities. Are they who will not obey the law on earth worthy of this great reward in the hereafter? Gospel doctrine should make every Latter-day Saint married couple eager for the privilege and obligations of parenthood. And they should have the faith and trust that the Lord will provide the means for obeying His law.

It is a matter of satisfaction that among Latter-day Saints the birthrate continues to be high (33 per thousand, while the death rate is only 5.5 per thousand). But let us beware, lest we fall into evil habits.

THE PROBLEM OF EVIL

The sixth of a series of Radio Addresses entitled "Is Faith Reasonable?"

By Dr. Joseph F. Merrill, of the Council of the Twelve

RADIO FRIENDS: Before proceeding in these talks to outline how we may with a surety find out to our own satisfaction that God really lives, it might be well to examine some of the objections to a belief in Deity, presented by atheists. Open-mindedness and candour compel us to look at both sides of the question. This does not mean, of course, that we cannot draw our own conclusions or that we must be without convictions relative to the question we are considering.

Though there are ways of finding out God, they are not easy to the average man. That is why some men, not taking the trouble to find God, go to the other extreme and deny His existence. Others, through indifference, become infidels, sceptics, or agnostics. Is it reasonable to expect to receive a knowledge of God's existence without effort? An old adage says "there is no excellence without labour."

No Achievement Without Labour

Every normal-minded person may become a scholar in one of the many fields of study. There are very few, however, who do become scholars. Why? The answer is obvious. They do not give the necessary time and effort to the task. But would it be reasonable or consistent on this basis to assert that there was no such thing as scholarship. Of course not.

Further, some people are musically talented, but none such ever becomes great without months and years of persistent, continuous work. Alexander Schreiner, the brilliant Mormon Tabernacle organist, of whom many of you have heard, though a very talented musician, recognises full well that the attainment of his ambition to be an outstanding performer is dependent upon his keeping unceasingly at work.

Worthwhile human achievement is bought only with talent coupled with toil. Activity is the law of growth. How foolish it would be for me to close my eyes and ears and declare there are no musicians, because I am not talented to become a musician; that there are no Edisons because I cannot become a great inventor; that there are no artists because I have not the talent to become an artist. Does reason not tell us it is equally foolish for a man to declare there is no God simply because *he* has not discovered Him?

Denial of God's Existence Illogical

He who makes no effort to learn of God's existence will never gain this precious knowledge. But his ignorance does not warrant him declaring there is no God. In the light of human experience and the knowledge of some other men, such a declaration stamps him who makes it as being anything but fair and open-minded. He may even have tried in some fashion to believe in God's existence. Many people begin a study of music who never become musicians. Many others give up a study of mathematics as a useless study. Yet mathematics is the tool that has built most of the wonders of the modern world, the key that unlocked many of the discovered mysteries of the universe. Hence the objection that God has no existence because, perchance, the objector may not know it, is no valid objection. Further, a dogmatic statement of denial by an atheist is neither reasonable nor consistent. Such a man has closed his mind, and of course thereby ceases to be susceptible to the influences that would reveal God to him.

The Problem of Pain

But let us consider briefly two or three atheistic objections of a different kind. One of them is the problem of physical evil in the world. If there is a God having the attributes of love, mercy and justice, and we are His children, how can we account for human suffering, for pain and sorrow, for affliction and distress, for woe and agonising death?

Within the last few months we have read of major disasters, wars, pestilences and earthquakes, etc., carrying millions, old and young, sinners and saints alike, to untimely graves.

And so the atheist cries out there is no God. But in patience let us hold our peace: we shall see.

Every one of us has experienced, or knows of, heartrending incidents of human suffering or calamity entirely beyond our ability satisfactorily to account for. We all know the story of Job as told in the Old Testament. This tale of suffering and calamity is paralleled, though perhaps to a lesser degree by some that could be told of people living in our day. Here is one:

Palmer's Resignation

Byron Palmer, in 1904, wrote a book entitled "God's White Throne, or A Defence of Divine Wisdom and Goodness in the Dark Things of the World and Life." He wrote this book when almost completely incapacitated by his incurable affliction. Soon after leaving college, with high hopes and ambition keen, the author was stricken with a slow process of osification. First his legs became useless, then one arm, one eye, and at last the spine was attacked. His time was spent between his bed and a wheel chair. When his body was useless except for one arm, he had himself wheeled up to his desk and wrote his book, justifying the ways of God with man.

In the introduction to his book Mr. Palmer writes: "When at last came the ordeal of being shut away from the world, and of leaving my life's work, and of being compelled to accept the life and lot of a daily sufferer, my mind naturally turned to the problems which experience had made uppermost in my daily meditation. It became necesary for me to find a satisfactory solution of, not only the problem of human suffering, but of the larger problems of human life and destiny, of the apparent misadjustments in the world, of the seeming contradictions in the course of Providence, of the absence of order in Divine government, and the apparent defeat of righteousness and truth in the world." And this he did to his own satisfaction, retaining his faith in the wisdom, justice, love and mercy of God. The problem he solved, many others have solved for themselves and developed a beautiful philosophy of resignation that sanctifies and purifies their spirits, giving them saint-like personalities. But others have not found the solution, and have been driven to pessimism and despair. By reason of their failure, however, are the atheists justified in claiming there is no solution? Of course not.

Suffering Often a Blessing.

Let us suppose for a moment there were no physical pain. Can you picture the consequences? Would man grow

more or less God-like? Would self-indulgence or self-denial rule his life? Would he struggle or drift? Would he progress or retrogress? The answers are obvious; all human experience tells us that growth comes from activity. Handicaps make us struggle the harder. Accepting the view that life has a purpose—the only rational view for him who believes there is a God—then we are driven to the conclusion that suffering is a necessary evil, or rather a blessing in disguise. By it and through it we are purified. By reason of it love is developed, kindness, sympathy and charity are generated—all qualities of the highest-type characters. We can really sympathise with suffering only if we have suffered. Thus through suffering our hearts grow large and the spirit of brotherhood, so necessary for co-operative effort, spreads abroad. And it is the operation of this spirit upon which the growth and development of any community, of any higher civilisation depend. No, without pain, constituted as we are, we could have none of the finer things in life—either in achievement or personality.

And of course it is just too bad that some people are so weak that affliction overcomes them and they yield to despair and lose their grip on life. Listen to this story taken from Gilkey's "The Certainty of God." "The hero of this story is a British officer who returns from the war to encounter a series of staggering reverses. For months he can find no work, then his wife deserts him, and finally he is driven to accept employment of a distinctly menial type. He clings to this humiliating position, and after an incredible self-sacrifice succeeds in sending his son through university and medical school. The boy establishes himself as a surgeon, and the father anticipates at least a few years of happiness at the end of his checkered career. But he is suddenly stricken with cancer, and finds himself facing the prospect of ever-deepening torture terminated by inescapable death. Here are the bitter sentences in which he finally phrases his philosophy of life: 'I don't believe in anything. The whole business is beyond me. Sometimes I have the feeling that there is a plan to it all, but then again I have discovered so many things that are against that idea. We humans are fighting a lone battle against a vast indifference. Life just treads on you or it doesn't. I don't care much now that life has put its foot on me. I kept my pigmy back stiff for a time. I managed to buzz a bit before I was pulped on a window pane.'"

The world is full of cases quite as pathetic and distressing as this one. But do they prove the non-existence of a God of love? Suffering which will warp, sour and spoil one man will refine, soften and ennoble another, and the difference is in their reaction to it. This is illustrated by the two examples we have cited—that of Byron Palmer and the British officer.

A Purpose in Physical Evil

Yes, suffering has its place in the scheme of things. Making an impartial and careful study of the subject, you will come to the conclusion arrived at by most great thinkers that physical evil tends to confirm rather than to disprove the existence of God.

Dr. Kirtley F. Mather, a professor of geology in Harvard University, writing in an article entitled "The God of Science," in the magazine "Forum," some years ago, says: "In this scientific age the answer to any question must be found by an appeal to facts; it is no longer satisfactory to turn to words, no matter who spoke them, nor within what revered document they are found, nor upon what tablet of stone they were engraved, upon which mountain top. Guided by that appeal, modern science has been able to contribute much to the comfort of human beings." With this introduction Professor Mather then goes on to say: "Certainly it is reasonable to expect that an accurate knowledge of the world and its operations will give some information of the nature of its administration."

Now please listen to his further statements: "That there is an Administration of the universe cannot be denied. Something has determined and continues to determine the functioning of natural law, the orderly transformations of matter and energy. It may be the 'Curvature of Cosmos', or 'Blind Chance', or 'Uni-

The Latter-Day Saints' "Millennial Star"

SEPTEMBER, 1943

EDITORIAL

THE FAST DAY

The first Sunday in each month is set apart in the Church as Fast Day. Every fit Latter-day Saint is commanded to observe this day in prayer and fasting. Usually all true and devout members prepare themselves for this holy day on the Saturday preceding the Fast Sunday. Fasting begins after the midday or 5 o'clock meal, lasting 24 hours. Father and mother gather the children around them at home in the evening and spend the time in reading the Bible or other Church books. The children, especially, are told sacred stories and lessons. There is singing of hymns and happy communion. All retire to bed early after a family prayer, in which father leads.

No member of the family thinks of going to cinemas or dancing. No one can fast with "singleness of heart" and reverence after spending the evening before in an atmosphere of worldly pursuits of enjoyment.

All adult members, unless suffering from bodily ills, should observe the Fast Day. Young children should be taught and trained to keep the commandment. They may begin by fasting Sunday breakfast and lunch.

Physically, fasting is most beneficial. It gives your digestive organs a much-needed rest. When you break fast, break it gently. Eat moderately. Don't try to make up for the meals you have abstained from.

Arise early on Fast Day. Say good morning to your Heavenly Father in silent prayer. Let your morning preparations be in harmony with the day. Go out and visit some of the Church members and friends, or give out some Church literature in tracting.

When the Sacrament and Testimony service is scheduled to begin, be at your seat. Partake of the Sacred Emblems with great humility and prayer. Bow your head and fold your arms while the Sacrament is being administered and passed. Be sure your "hearts and hands are clean and pure".

When the testimonies begin, bear yours simply and sincerely. Let it be a testimony of thanksgiving and "confessing of sins unto the brethren and before the Lord." (D. & C. 59:12.)

After the service remember to give to the Branch President the cost of the food you have abstained from as your Fast Offering. Be careful not to bear false witness by partaking of the Sacrament and then failing to pay your tithes and offerings.

IN ORDER THAT THE SAINTS MAY JUSTLY CLAIM AND RECEIVE BLESSINGS AND PROTECTION FROM OUR HEAVENLY FATHER, NOW AND IN THE DAYS TO COME, LET THEM BE CAREFUL IN OBSERVING THE FAST DAY OF THE LORD ONCE A MONTH.

(1) Begin the Fast Day on Saturday after the midday or 5o'clock meal. No food or drink for 24 hours.

(2) Spend Saturday evening at home: don't go to cinemas or dances.

(3) Father and mother should fast together with their family; read to them suitable Gospel truths; sing hymns with them; retire early to bed after family prayer.

(4) Arise early on Sunday; after prayer, fulfil your H.M. duties, etc.; visit members and friends or give out some tracts; bring someone to Church with you.

(5) Be on time. Partake of the Sacrament worthily.

(6) Bear your testimony of thanksgiving and "confessing your sins before the brethren and before the Lord".

(7) Pay your tithes and offerings.

"Verily, I say, that inasmuch as ye do this, the fulness of the earth is yours, the birds of the field and the fowls of the air and which climbeth upon trees and walketh upon the earth".

"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey his commandments." (D. & C. 59:16-21.)

A. K. A.

DISCOURSES OF BRIGHAM YOUNG

MAN—THE FREE AGENT

ALL rational beings have an agency of their own; and according to their own choice they will be saved or damned.

The volition of the creature is free; this is a law of their existence, and the Lord cannot violate His own law; were He to do that, He would cease to be God. He has placed life and death before His children, and it is for them to choose. If they choose life, they receive the blessing of life; if they choose death, they must abide the penalty. This is a law which has always existed from all eternity, and will continue to exist throughout all the eternities to come. Every intelligent being must have the power of choice, and God brings forth the results of the acts of His creatures to promote His Kingdom and subserve His purposes in the salvation and exaltation of His children.

We possess no ability, only that which is given us of God. He has endowed us with glorious faculties, with God-like attributes like those which are incorporated in His own nature, and He has placed us upon earth to honour them, and to sanctify ourselves and the earth preparatory to enjoying it in its celestial state. We are not, in anything, independent of God. We inherit what we possess from Him. Yet it is so ordained, in the fathomless wisdom of God, that we should be agents to ourselves to choose the good or the evil, and thereby save and exalt our existence, or lose it.

The Lord has not established laws by which I am compelled to have my shoes made in a certain style. He has never given a law to determine whether I shall have a square-toed boot or a peaked-toe boot; whether I shall have a coat with the waist just under my arms, and the skirts down to my heels; or whether I shall have a coat like the one I have on. Intelligence, to a certain extent, was bestowed both upon saint and sinner, to use independently, aside from whether they have the law of the Priesthood or not, or whether they have heard of it or not.

The Lord does not compel any person to embrace the Gospel, and I do not think He will compel them to live it after they have embraced it. Our religion will not permit us to command or force any man or woman to obey the Gospel we have embraced. And we are under no obligation to do this, for every creature has as good a right, according to his organisation, to choose for himself as the Gods.

I am not going to drive a man or woman to heaven. A great many think that they will be able to flog people into heaven, but this can never be done, for the intelligence in us is as independent as the Gods. People are not to be driven, and you can put into a gnat's eye all the souls of the children of men that are driven into heaven by preaching hell-fire.

When misuse of power has reached a certain stage, the divinity that is within the people asserts its right and they free themselves from the power of despotism. When the people do all they can, the Lord is bound to do the rest. Many are disposed through their own wickedness "to do as I damned please," and **they are damned.**

Men should not be permitted to do as they please in all things; for there are rules regulating all good societies and the business intercourse of men with each other which are just and righteous in themselves, the violation of which cannot be countenanced either by civil or religious usages. Men should not be free to sin against God or against man without suffering such penalties as their sins deserve.

There is not, has not been, and never can be any method, scheme, or plan devised by any being in this world for intelligence to exist eternally and obtain an exaltation, without knowing the good and the evil—without tasting the bitter and the sweet.

To answer such design, we are given our agency—the control of our belief, and must know the darkness from the light and the light from the darkness, and must taste the bitter as well as the sweet. What would we know about heaven or happiness were it not for their opposite?

There is not an individual upon the earth but what has within himself ability to save or destroy himself; and such is the case with nations.

—From book of the same name.

versal Energy', or 'an absentee Jehovah', or 'an all pervading Spirit', but it must be something. From one point of view, the question 'Is there a God?' is promptly and finally answered in the affirmative."

After presenting some reasons why science forces this conclusion, Professor Mather concludes his article with this paragraph: "In the last analysis, it is surely a greater compliment to man to expect him to work out his own salvation than to force perfection upon him. The Administration (God) provides the raw materials, supplies the energy, whispers a suggestion as to possible methods, opens the doors of opportunity, and then leaves it to man to decide whether or not he will venture through."

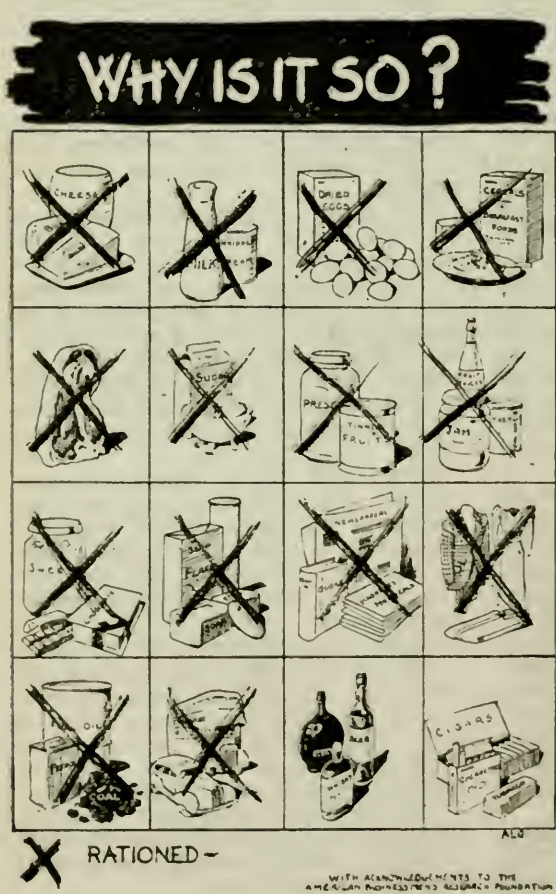
Obviously Professor Mather regards physical evil as a blessing in disguise.

We shall continue the subject in our next discussion.

VANDALISM VICTORIOUS

—From "The International Record"

A RATHER amazing story was told in the British House of Commons recently, by Mr. Noel Baker, of the Ministry of Transport, who spoke about vandalism in railway carriages and elsewhere. It sounded like some new form of barbarism, though Professor Ernest Baker, writing on the subject in a newspaper, seemed not surprised to meet with this sort of thing after three years of war. "War means the destructive spirit. . . . It is hardly curious that there should be vandalism in war." No doubt he is right. There is the vandalism of War, but there is the vandalism of the Liquor Traffic, heightened in war-time, but also prevalent in peace-time. People do not always stop to consider the vandalism caused by the Liquor Traffic.



For instance, it is an offence today to give crumbs to birds. Is it not vandalism to give whole fields of barley to brewers, when food is rationed so rigidly?

Every shilling is needed to win the war, says the Chancellor of the Exchequer. Is it not vandalism, then, to permit hundreds of millions of shillings to be wasted every year on alcoholic liquors?

We may not have cheap fares on the railways; cars on our roads, buses as frequently as hitherto; nor may we have the same supplies of petrol and rubber. Is it not vandalism to allow brewers transport space for Beer?

Man-power is the insistent demand of the Minister of Labour. Is it not vandalism to allow Drink to ravage and pillage the lives of men

and women in every age-group that is called up?

Greatly concerned, the recent Church Assembly at Westminster lamented the "behaviour of men and women which threatens home life, marital faithfulness, and the moral and spiritual welfare of the nation." Is it not vandalism, knowing what a large part Drink plays in this anti-social behaviour, to allow the traffic that supplies it to continue?

"Eat less bread," says the Government. When it says to the brewers brew less Beer, the slogan may be taken more seriously. Week-end beer accounts for workless hours all over the country; venereal disease increases every year, aided by its ally Drink; and who knows how many of the little children killed on our roads do not die at the hand of drinking or drunken drivers?

Here is vandalism victorious when we allow our food to be wasted, our money to be thrown away, our liberties to be flaunted, our man-power ravaged, our youthhood attacked by disease, and our children murdered. If we allow this to continue, it may well be written of us that we went Gothic. It is the supreme duty of all reformers to awaken to the dangers ahead.

OUR LIVES DEPEND ON SHIPS

From the "Children's Newspaper,"

JOHNNIE: Can I have some chocolate, Dad?

Dad: No, Johnnie, the shop hasn't got any.

J.: Why?

D.: Because of the war.

J.: Why is that, Dad?

D.: It has to be brought in ships, and there aren't enough to carry things that can be done without.

J.: Are cigarettes scarce, too, Dad?

D.: Well, the shop only gives me twenty a day.

J.: I suppose it doesn't have to be brought in ships like chocolate.

D.: Oh yes, it all comes from abroad—America and places like that.

J.: Is smoking better for people than food?

D.: Well, it soothes their nerves, and they need it in wartime.

J.: How about Mr. Smith; he was bombed out and his nerves seem all right, and he doesn't smoke at all.

D.: Ah well, he never started.

J.: Why did you start, Dad?

D.: It seemed the thing to do; made you feel grown up.

J.: But do you need to smoke to make you grown up? I thought you were quite old.

D.: A lot of it goes to the Government and helps to pay for the war, so it's quite patriotic, really.

J.: If you didn't smoke, couldn't it *all* go for the war if you put it in National Savings. And you'd be able to get it back after the war instead of just leaving a smell.

D.: Yes, I suppose so. A lot of smoking is done by the Forces, and they are fighting the war.

J.: The chaps have to give up smoking when they are training for the boat race to get them fit enough to win. Is it more important to win a boat race than to win the war?

D.: Well, no, but——

J.: I read somewhere that smokers should be careful where they put their fag ends because they cause millions of pounds of damage by fire; that's just what Hitler is trying to do to us too, isn't it, Dad?

D.: Yes, but the smokers don't mean to do it——

J.: But it gets done all the same. And if all the ships bringing smokes had been used to carry more men and guns to the war fronts, would we have beaten Hitler by now?

D.: Well—— Oh, don't keep on asking silly questions, Johnnie!

MORMONISM WILL BEAR THE SCRUTINY OF SCIENCE AND THE LEARNED

By the Late President Joseph F. Smith

Condensed from "Gospel Doctrine"

Our Hope Founded on Truth. Our hope of salvation must be founded upon the truth, the whole truth, and nothing but the truth, for we cannot build in error and ascend into the courts of eternal truth and enjoy the glory and exaltation of the Kingdom of our God. That cannot be done.

The Gospel Founded in Truth. I have no fears in my heart, or mind, that that which is called "Mormonism"—which is indeed the gospel of Jesus Christ—will not bear the scrutiny of science and the researches of the learned and literate unto all truth. The gospel of Jesus is founded in truth. Every principle of it is susceptible of demonstration beyond any just reason for contradiction. The Lord is doing His work and will do it, and no power can stay it.

Reality of the Faith of the Saints. There is no doubt in the minds of Latter-day Saints in relation to the existence and personage of the Lord God Almighty, who is the Father of our Lord and Saviour Jesus Christ. There is no doubt in the minds of Latter-day Saints that Jesus is the Son of God, being begotten of the Father in the flesh. And there is no Latter-day Saint in all the world but knows as truly and as fully as God can impart that knowledge to the soul of man, that he shall live again after death, and that men and women shall be associated together as God has ordained, and they have been united by His power, to dwell together forever and forever; and they shall know as they are known, they shall see as they are seen, and they shall understand as God understands; for they are His children.

Truth the Foundation. We believe in righteousness. We believe in truth, no matter to what subject it may refer. No sect or religious denomination in the world possesses a single principle of truth that we do not accept or that we will reject. We are willing to receive all truth, from whatever source it may come; for truth will stand, truth will endure. No man's faith, no man's religion, no religious organisation in all the world, can ever rise above the truth. The truth must be at the foundation of religion, or it is in vain and it will fail of its purpose. I say, that the truth is at the foundation, at the bottom and top of, and it entirely permeates this great work of the Lord that was established through the instrumentality of Joseph Smith, the Prophet. God is with it; it is His work, not that of man; and it will succeed, no matter what the opposition may be. We look now at the opposition against the Church of Jesus Christ of Latter-day Saints, and smile, so to speak, with feelings of confidence, doubly assured by the experience of the past, in comparison to the feelings that possessed the souls of our fathers and mothers in the early days of the Church, when they were but a handful, with all the world arrayed against them; just a few poor, homeless people, driven from their possessions, cast out from the communities in which they sought to establish themselves and build their homes. When I think of our people, thrust into the wilderness, wandering and seeking for a place where the soles of their feet might rest, and think of the little chance that appeared before them, for success and the accomplishment of their purposes, I wonder that more of them did not tremble and falter than did; but some of them were true in the midst of it all, even unto death. If it had been necessary for them to have been martyred for the truth, willingly would they have given their lives, as they gave all else that they possessed in the world, for the knowledge they had of the divinity of the work in which they were engaged. Are we as faithful today? Are we as devout as our fathers were? Oh, my God, help me to be true as they were! Help me to stand as they stood, upon the pedestal of eternal truth, that no power on earth, or in hell, may remove me from that foundation. This is my prayer to the Lord for my own sake, and it is my prayer to him for every Latter-day Saint throughout the length and breadth of the world.

MIRACULOUS—YET TRUE

By President Andre K. Anastasiou.

WHILE on a short-term mission in 1919, labouring in the London District, under the direction of Elder James Gunn McKay, President of the London Conference, it was my privilege to hear him relate some of his experiences and testimonies while he laboured in the South African Mission prior to his appointment in the British Mission.

His experiences were so unusual and yet so true, for they came from the lips of a man whose integrity, valour and faith could not be doubted by anyone. To this day they have remained with me as vivid and imperishable memories.

Two missionaries were returning home from a distant place where they had gone to visit one of the members. The journey was long and tedious, and the temperature most oppressive. The two brethren, weary and tired, were still some distance away from their home when the sudden African night was upon them. They found themselves in wild country away from all habitation and uncertain which way to move in the pitch darkness. They tried in vain to find the way home. At last, when all their efforts seemed vain, they bowed their heads in prayer and supplication to the Lord to lead them to their home. They prayed earnestly and humbly, first one and then the other. No sooner they lifted their heads than they saw a light in the distance; both decided that they would go to it in the hope of obtaining further directions. They followed the light and eventually came upon it, to find that it was a local farmer seated in a cart drawn by two horses who were leisurely treading the beaten track. The missionaries asked him for a lift. "Jump in, boys," the farmer cheerfully answered them, and they were happy to know that soon they would be back home to shed their dust-covered shoes and clothing, wash themselves and partake of some food. And so as they journeyed on, one of the boys said to the farmer: "Do you know, if it were not for the light which we saw, we could have never found you in that pitch darkness." "What light?" said the farmer. "Why, we saw a light. We were lost there in the open country, so we prayed earnestly that we would find the way home, and as soon as we stopped praying and lifted our heads we saw your light." The farmer looked at one and then looked at the other. "Boys, I don't quite understand you. You say you saw a light. I have no light. I have no matches on me or anything. I never lit anything." The boys again looked at him and assured him that they had seen a light. How else could they have found the farmer who even then was fulfilling their prayer that they would reach home safely that night?

Two missionaries arrived in Africa, President McKay related, and, as is usual, they were asked to produce a certain sum of money before they could land. The young men explained that they had no money with them but that they would receive all that they needed when they arrived at the Mission Office. The shipping authorities were unwilling to allow them to leave the boat, and they were ordered to return to their cabin. Perturbed, uncertain of the future, fearful that they would be kept on the boat until it left on the return journey, they contemplated their predicament. Here they had come thousands of miles, almost to the doorstep of the Mission Office, only to be denied the opportunity to begin their appointed labours. Further enquiries were to no avail. They were not allowed to leave the ship. Finally, faced with the prospect of returning back home yet anxious to fulfil their missions, they resorted, as most missionaries do, when everything else fails, to prayer and supplication to the Lord. These boys prayed to the Lord asking that he would open the way whereby they may be allowed to leave the boat and travel on to their destination. No sooner had they stopped praying than one of them went to his trunk to get something, and as he lifted the lid, to his amzement, he called his companion and said, "Look, here is money. Perhaps this is what we want."

Uncertain as to its amount but knowing that the money was there, they hurriedly took it to the steward of the boat. The man counted the money and said "This is exactly the amount you need to show the authorities before you can land." Within a short interval the money was returned to them and they were on the way to the Mission Office. They were eager to get there and to tell the Mission President what had happened. No sooner had they reached the doorstep than they related to those who welcomed them there their wonderful experience.

"President, we surely prayed hard. We were afraid that we would never be allowed to land, and we were not so anxious to go back after such a long trip. Why, no sooner had we finished praying than we found the money we needed right in this trunk." One of the missionaries said "Here," he opened the trunk. "I'll show you, President"—the money wasn't there. They looked at each other and they looked at the President. This testimony, never to be forgotten, was engraved in their minds and hearts, and they knew that the Lord opened the way to them to do His will and fulfil His calling.

THE FAITH OF THE LATTER-DAY SAINTS

THE FIFTH ARTICLE OF FAITH

"WE BELIEVE that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof."

And we announce to all the world that we have that authority. We announce that the identical man who baptised the Saviour of the world, known as John the Baptist, came to this earth, laid his hands on the heads of Joseph Smith and Oliver Cowdery, and he gave them the Aaronic, or lesser Priesthood, which has the authority to baptise. After giving them this ordination, he told them to baptise each other, and he promised them that Peter, James, and John, the apostles of the Lord Jesus Christ, who stood at the head of the Church after the crucifixion, should visit them later and bestow upon them the apostleship, the Melchizedek, or higher Priesthood.

We announce to all the world that they did come, and that we have received that authority, and all the disbelief in the world cannot change the fact of those two visitations, those two ordinations. If these things are a fact, disbelief cannot change them. And we announce that these are facts.

—President Heber J. Grant

From "Gospel Standards"

HEAVEN

HEAVEN is the inexpressible joyousness of living in actual conscious spiritual union with the God of purity, peace and power through the indwelling of the Holy Ghost; and the delightful association with others who experience the same joyous spiritual fellowship and communion with God.

—Nephi Jensen.

THE CHURCH MOVES ON

Liberty Ship "Joseph Smith"

THE s.s. Joseph Smith was launched at Richmond, California, on May 22, as part of the Maritime Day observances in the San Francisco Bay area.

President Eugene Hilton of the Oakland Stake, and President Howard S. McDonald of the San Francisco Stake represented the Church and spoke at the ceremonies.

On August 17, 1942, the s.s. Brigham Young, another Liberty Ship, was launched in southern California.

Swedish Saints Cable Greetings to President Grant

ACROSS the war-torn zones of Europe and the Atlantic went a cable greeting recently to President Heber J. Grant. It was sent by the members of the Church in peaceful Sweden, assembled in an annual M.I.A. conference and festival. The cablegram read:

"The Swedish Latter-day Saints together in M.I.A. general konferens in Gothenberg herewith forward our most obedient and hearty wishes to President Heber J. Grant." It was signed by C. Fritz Johanson, acting mission president.

Church History Finds

THROUGH the collecting hobby of Wilford C. Wood, the Church Historian's Office recently acquired several items of unusual interest.

Of special worth is a bill for lodging guards at the Mansion House in Nauvoo, made out by Emma Smith, wife of the Prophet. The bill bears the date, June 27, 1844, the day of the martyrdom of Joseph and Hyrum in Carthage Jail.

A search of the Church Historian's Office increases the value of this latest find by revealing that there is no other signature of Emma Smith in the Church archives.

Also included in the collection is an ivory whip handle, said to have belonged to the Prophet Joseph Smith, and a book of poems written by David Smith, son of the Prophet.

Elder Wood obtained these items from Sara Luce of Germantown, Tennessee.

Sunday School in North Africa

THE Sunday School Board is sending lesson material and record books to the first Sunday School in North Africa.

Organised by a group of L.D.S. men in the armed forces, this Sunday School is to provide them with a much-desired opportunity to conduct Church services of their own and to get together as Latter-day Saints for worship and comradeship.

"We intend to keep records of our meetings and turn them over to the Church either by mail or bring them with us when we return. Where we are there is no Church of our own, and we intend to have one," writes Sgt. Arthur H. Brown, in a letter to Ruth Gulbransen of the Bureau of Information.

New Zealand Saints Donate to War Fund

ONE of the interesting outcomes of the annual four-day Hui Tau (conference) held by the Maoris at Hastings in the New Zealand Mission during Easter this year was the contribution by the Mission of £27,775 to the nation's war fund.

The Hui Tau, which was sponsored by the Mission, was attended by more than 2,000 Maoris from all parts of New Zealand. Gigantic gala festivities usually climax the conference. This year, however, the activities were modified because of war conditions.

Japanese in Hawaii

JAPANESE residents in Hawaii, anxious to prove their loyalty to their adopted land, have voluntarily broken down all of the barriers which used to encircle them in a little world of their own. The younger, American-born and schooled Japanese people, freed for the first time from parental disapproval, are hungrily devouring the truths of Christianity. Over a thousand of these outstanding young people have accepted, or are now investigating, the Gospel of Jesus Christ as it has been restored in its fullness, writes Elder Richard W. Madsen, Publicity Director for the Hawaiian Mision.

FUZZY

By CARRIE W. PROBST
From "The Children's Friend"

FUZZY was lonesome. Not a soul to play with. Mother bear was busy cleaning house, and father bear was working outside.

Fuzzy bear wandered around trying to find something to do. All of a sudden he thought of the potato pit father bear had dug. It was just a big, deep hole, and father bear had told him many times not to go near it, because if he got in he couldn't get out. Fuzzy forgot what father bear had told him, and he went right over to the pit. At first he just sat down and hung his legs in; then he pushed some dirt down and then he thought what fun it would be to slide down in. So, without stopping to think how he would get out, he began to slide. He squealed with delight as he slid down the bank and landed in the bottom of the pit.

Down in there the dirt was soft, and Fuzzy began to have fun. He dug holes and made a little cellar and a well and some trenches. Right in the middle of his fun Fuzzy heard his mother calling him. Then he did a very, very naughty thing. He decided to curl up in one corner of the pit and not let his mother know where he was.

When mother bear couldn't hear Fuzzy answer, she ran to tell father bear. Together they searched every place they could think of, but still no Fuzzy could be found. Mother bear sat down and cried, and father bear was so worried he just paced back and forth. And all the while that naughty little bear was in one corner of the potato pit shaking with laughter because he thought he was playing a good joke on his father and mother.

All at once father bear had an idea, and he said, "I wonder if Fuzzy could have fallen into that pit I dug?"

"Oh, no!" answered mother bear. He never goes near that pit, and if he did, he could hear us call."

"Just the same," said father bear, "I'm going to climb up that big tree and look down in. You stay here."

Very quietly father bear climbed the big tree and softly went out on to a branch where he could look down into the potato pit. Sure enough, there sat Fuzzy, curled up in one corner, laughing to himself. Very quietly father bear climbed down and went back to mother bear.

"Is he there?" she cried eagerly.

"Yes, the young rascal is there," answered father bear with a chuckle. "Let's go back to our work, Mother, and in a little while I think we will hear from Fuzzy."

So with a wise look on his face, father bear went to his work, and mother bear sang loudly as she went on with her scrubbing.

In a few minutes, Fuzzy bear crawled out of the corner and began playing again. Somehow playing in the dirt didn't seem half as much fun now, and he sort of wished he had answered his mother, but that was all over with now, so he decided to climb out. He went all around searching for the easiest place to climb up, but the walls all seemed about the same, and so straight up. Finally he started climbing just anywhere, but each time he started he would fall over backwards. Then he began to worry. What if he couldn't get out? Then he had an idea. He would dig some steps straight up the side with his little sharp claws. He dug several little deep places, with steps in between, and he was just thinking how smart he was when he found that he couldn't reach any higher. He started to climb up, thinking he could dig steps as he went, when all at once he went plunk! Down to the bottom of the pit. This hurt his back, and his pride, too, and he began to cry. Father and mother bear heard him, but they went right on working.

Fuzzy began to be frightened. What if he never did get out? What if father bear and mother bear had gone off and left him. If he had only stayed out of that old pit! Why didn't he answer mother bear when she called? It was sundown now, and would soon be dark; he called again. Why didn't someone come? But no one came.

Giving up at last, little Fuzzy crawled back in the same corner where he had hidden from his mother and began to sob. He sobbed and sobbed until at last he fell asleep. Then father bear put a big ladder into the pit, climbed down and gathered the sleeping Fuzzy up into his arms. He carried him into the house, where mother bear undressed him and tucked him in bed.

NOBILITY OF CHARACTER (Continued from page 456)

are associated with this diadem in the crown of virtuous womanhood and of virile manhood.

The word of the Lord to His Church is: Keep yourself unspotted from the world. (Jas. 1:27.)

The history of the nations of the past proves that nations in the most fruitful and most productive of all lands may become senile and decadent.

While our sons, sweethearts and husbands are offering their lives in defence of the God-given gift of free agency and for the right to live without the domination of tyranny, let us in the Church of Jesus Christ of Latter-day Saints as citizens of our beloved country, use our influence to see that men and women of upright character, of unimpeachable honour are elected to office, that our homes are kept unpolluted and unbroken by infidelity, that children therein will be trained to keep the commandments of the Lord, to be "honest, true, chaste, benevolent and virtuous, and to do good to all men."

In the present crisis of the nations of the globe I pray that this great nation and the Dominion on the north may be truly the harbour of freedom, and a safe guide to the confused peoples of the world.

May members of the Church of Jesus Christ, preaching the restored gospel, ever remember the Saviour's injunction: "Ye are the light of the world. . . . Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:14, 16.)

REPORT OF BRITISH MISSIONARIES' ACTIVITIES FOR JULY

	Hours
Special Work	92
To and From Work	784
Tracting	567
Visiting Friends	118
Visiting Saints	371
Attending Meetings	505
Studying	782
Office Hours	972
Total Hours	4191

No. of calls answered while tracting	7695
No. of invitations in while tracting	13
No. of Investigators visited while not tracting	96
No. of Gospel Conversations	574

Book of Mormon Sold	1
Copies of "Star" Sold	301
" " " Given Away	36
Pamphlets Sold	716
" Given Away	68
Tracts Distributed	4764
Subscriptions to "Star" obtained	2

Meetings Attended:

Sacrament, Fast, Special	224
Open-Air	10
Priesthood	5
Auxiliary	35

Meetings Conducted:

Indoor	19
Outdoor	2
Baptisms	2
Ordinations	1

Average Expenditure per Missionary: £7 5s. 3d.

BE FREE (Cont'd)

YESTERDAY

MOST of us, as we go through life, fail now and then. We face sorrow and tragedy; and many of us, if not all, have done things which were wrong and which we regret having done. Sometimes our failures, sorrows, and sins of the past rob us of the joy of living in the present and make us apprehensive about the future. They stand out in bold and black relief in our past. They steal our strength, confidence and hope for life today and tomorrow. What can we do about our past?

Building on our Past

In one sense man cannot change a single event in his past. The sorrowing mother can't bring back her death-called child to life. The prodigal son cannot undo his riotous living in a far country. He cannot retract his deeds and have it as though he had never done them. Yet in another sense, man can change his past. Yes, he is changing his past every day that he lives, for better or for worse, whether he will or not.

The day the prodigal son returned home his immediate past was all black. Each day that he stayed home and lived a good life, one of genuine goodness and love and strength, he added light to the shadows in his past. Many, many years of right living would eventually reduce his mistake to a speck of blackness.

We must not think of the past as something fixed, rigid and beyond change. We are changing it, building on to it each day of our lives. It still lies within our power to build the kind of life we wish to build. One can overcome sorrow, failure, and sins experienced in yesteryears. Let us illustrate further.

Suppose you, aspiring to be a writer, had written ten short stories for publication without having had one accepted. At that point you would feel like, and in a way be, a total failure as a story writer. Then suppose that your eleventh story should prove to be an outstanding success? Would those first ten stories still be total failures? Or might they not be considered as stepping stones towards success? Might they not be, with an effort, reworked and turned into marketable stories? Great minds in the scientific world, like the Curies, have worked for years and years and experienced nothing but failures until, in the sunset of life, they have made a great discovery. Do we think of such people as being ninety-five per cent. failures and five per cent. successes, or do we legitimately forget about their so-called failures and think of them as stages in a wholly successful invention?

Elizabeth Barrett Browning wrote:

"Let no one till his death
Be called unhappy. Measure not the work
Until the day's out and the labour done."

Yes, failures are changed by success; sorrow is rooted out by new joys; and sin is pushed forever into remoter backgrounds by right living. The living present is our key to life, even to our past, for it is the stuff out of which our past is still being and forever will be moulded.

God and Christ will Forgive

When we do wrong we usually sin against our Father in heaven, other persons, and ourselves. To rectify the mistakes of the past wholly, we must reconcile ourselves to three—Deity, our fellow man, and ourselves. This, too, can be done. First of all, forgiveness lies close to the heart of the gospel of Jesus Christ. If we do our part, our Father and His divine Son will forgive us and forget our mistakes. They are interested in what we are today. They want us to be clean and upright today. To the woman caught in a serious sin and dragged before the Saviour to receive judgment, Jesus said, "Neither do I condemn thee: **go, and sin no more.**"

Dr. Lowell L. Bennion—
"Today & Tomorrow"

GOOD actions give strength to ourselves, and inspire good actions in others. They prove treasures guarded for the doer's need. Let us therefore strengthen our mind, and brace up our soul, and prepare our heart for the future. The race is for life.—Smiles.

FRIENDSHIP AMONG LATTER-DAY SAINTS

Through Letter Exchange

★

THE Pen Friendship League has now been in operation for some time. Many valuable friendships have been made, and even marriages in the Church have resulted, yet I somehow feel that full advantage of it is not being taken.

Have you made a Pen Friend? Or have you been too bashful, lackadaisical, or indifferent to send your name in to the "Star"? War-time conditions have brought about many drastic changes in our mode of living. More people are being separated from their homes, loved ones and friends, hence the need of the right kind of companionship and a revival of the art of letter-writing.

The British Mission, through the courtesy of the "Millennial Star", offers you a grand opportunity to explore the wonders of friendship-making, with its attendant joys and marvellous opportunities of getting to know one another personally and intimately through the L.D.S. Pen Friendship League.

As a member of H.M. Forces I can honestly say that nothing gives me as much pleasure as receiving letters and news from my loved ones and friends in the Church. In most camps the arrival of the mail is eagerly awaited with anticipation, and letters when they do arrive are often greeted with whoops of joy and a surging happiness inside which aids and sustains our moral welfare.

Boys and Girls in the Forces, are you enrolled and taking full advantage of the League? And you people at home—are you writing, cheering and helping those who are deprived of Church meetings, spiritual comfort and feminine companionship?

The attraction of the opposite sex is inherent and a God-given gift to man to accomplish His Plan. For true lasting happiness marriage within the Church is definitely essential; this fact is very often overlooked. Here is a grand opportunity to cultivate friendships of either sex in the Church. Why not make use of it? Don't delay. Start right now and get to know one another. Enduring friendships bring great happiness, and isn't that what we are all seeking after?

WILLIAM A. PERRY.

WRITE TO THE FOLLOWING c/o 149, NIGHTINGALE LANE, LONDON, S.W.12.

Here is a list of New Members:

David Lynn Bennett; age 23; single; Elder; home in Alberta, Canada.

Chester U. Mortensen; age 23; single; Elder; comes from Duncan, Arizona.

Laurence O. Baker; age 20; single; Elder; native of Lynn, Utah.

Verl Perkins Long; age 28; single; ex-missionary; comes from Idaho.

Clark K. Brown; age 27; single; home in American Fork, Utah; interested in History, both American and European.

Alma Boyd Ostler; age 24; single; Elder; ex-missionary, Canada. Home in Salt Lake City.

Miss Edna W. Bond (W.A.A.F.), c/o 129, Alliance Road, Belfast.

Miss May McIlroy, 58, Joanmount Park, Belfast.

Miss Eileen Nelson, 64. Busk St., Chadderton, nr. Oldham, Lancs.

Miss E. M. Parkinson, 28, Rise Hill Avenue, Pemberton, Wigan, Lancs.

WRITE TO THEM—THEY WILL WRITE TO YOU

★ DISTRICT ACTIVITIES ★

BIRMINGHAM

A Primary Association was organised recently in the **Kidderminster** Branch, with the following Sisters as officers: Ruth Williams, president; Dulcie Collins, first assistant; and Ruby E. Gardner, second assistant.

A very successful rummage sale was held on July 19, under the direction of the **Kidderminster** Branch and Relief Society Presidencies. The £25 10s. raised was given towards the cost of building a wall round the Chapel to replace the iron railings recently taken by the Government for salvage.

LIVERPOOL

The Liverpool District Home Missionary Convention was held on July 17 and 18, in the Oddfellows' Hall, **Wallasey.**

A select Dance which attracted several non-members and friends was held on the Saturday evening, with Elder George E. Patey as M.C. Over 70 people enjoyed dancing to the strains of Doris Hurrel and her Rhythm Band. Delightful refreshments were served by Sisters Millard and Willis. Arrangements for the evening were under the direction of Elder David Willis.

The theme of Sunday's sessions, "Youth's Needs—Today and Tomorrow"; was ably treated by Sisters Evelyn Foster, Lucy Ripley, Hazel Sands, and Elders Harry D. Foster, George E. Patey, and James P. Hill, of London, whose remarks at both sessions were highly impressive. Vocal items were given during the evening meeting by Sisters Catherine Foster and Marjorie Patey. Both sessions were conducted by District Home Missionary Supervisor Horace E. Heyes.

A fine uplifting spirit prevailed throughout the convention. There were 40 people present at the first session and 70 at the final session.

LONDON

Members and friends of the **Plymouth** Branch enjoyed a picnic on Saturday, July 31, at Shaugh Bridge, a renowned beauty spot. Outdoor games were played and refreshments served. Two Lady Missionaries were special guests.

Grass grows quickly in summer, but not under the feet of **St. Albans** M.I.A., as may be seen from the crowded events of recent weeks. A picnic supper was held on July 20, at which members played outdoor games and told stories. This was followed a week later by a swimming party. The local Hospital fete held during Bank Holiday week was patronised by the combined Chiswick and St. Albans M.I.A.s on Monday, August 2, and by St. Albans Sunday School outing (sponsored by the M.I.A.) on Saturday, August 7. In connection with this same fete an amateur talent competition was held in which Bro. Geo. A. Goundry gained a useful prize. The success of a series of impromtu open-air concerts organised during the first two weeks in August by the local "Holidays-at-Home" committee was largely due to the support given by M.I.A. members, particularly on Friday, 13, when members of the South London M.I.A. joined with them to provide the greater part of the evening's entertainment.

Under the auspices of the **South London** M.I.A., a Pioneer Day celebration was held on July 24. Guests of honour were members of the Church from Canada and America, to whom special invitations had been sent. A six-hour programme of party games, sociability dances and items of musical and dramatic entertainment, etc., was enjoyed by all present. Members of the M.I.A. were dressed in clothes as nearly representing the period—perhaps somewhat modernised—as could be arranged; men in beards, bow-ties, etc., women in bonnets, shawls and floor-length dresses. Refreshments provided by Sister Anastasiou included American hamburgers and apple pie, etc. There were approximately 55 present.

A Pioneer Commemoration Service was conducted in the South London Branch on July 25th, at 11 a.m., by President William T. Mead. The outstanding items in the service were, a re-told pioneer story by Sister Jean Gardner, an inspiring talk

on Brigham Young, by Elder James P. Hill, and a tribute to the fortitude and courage of the Mormon Pioneers by Elder Geo. S. Taylor, a member of the Canadian Army. Other Mormon members of the Allied Forces present participated in the service.

MANCHESTER

The **Oldham** Branch Sunday School held their Annual Summer Outing on Pioneer Day, Saturday, July 24. The day was enjoyably spent at New Brighton, the seaside holiday resort. The expenses of the outing were paid out of the Sunday School Fund. The children were in the care of Sisters Mary E. Wynn, Janey Bowyer and Emma Wynn, Sunday School Officers.

NEWCASTLE

Newcastle District's "Grand Old Lady," Sister Taylor, of Easington, celebrated her ninetieth birthday on June 23. A birthday party was given by her daughter, Mary Balls, of South Shields, and the **Sunderland** Home Missionaries. The evening's proceedings were a source of great happiness to Sister Taylor, particularly when the candles on the Birthday Cake were lit and numerous small gifts presented to her.

NOTTINGHAM

Under the direction of the District Presidency a Baptismal Service was held in Arnold Public Baths, **Nottingham,** on August 21. Elder Samuel Pears, first counsellor, conducted an inspiring service during which Elder Harry Hall of Nottingham spoke on the subject of "Baptism", and Elder Geo. S. Allen of Eastwood spoke on "The Holy Ghost". The candidates, Sylvia Sansom, Gwendoline Hall and Hilda Potts, were baptised by District President Geo. E. Gent, and confirmed by Elders Samuel Pears, Harry Hall and Geo. S. Allen respectively.

ANNUAL DISTRICT CONFERENCES

Manchester District Conference, held at the L.D.S. Chapel, Sherriff Street, Rochdale, July 17 and 18, 1943.

President and Sister A. K. Anastasiou and Elder George H. Bailey, first counsellor, Mission Presidency, were in attendance.

On Saturday, July 17, at 5.30 p.m., at the Executive Meeting, reports were received and counsel given on district and branch matters. 10 present.

At 7.30 p.m., 60 members and friends enjoyed a social and dance under the direction of Sister Emma Wynn, District M.I.A. Supervisor. Relief Society provided refreshments. The balance of the proceeds was given to the Missionary Fund.

On Sunday, July 18, the first session was a Sacrament and Testimony Service —a memorable meeting for its sincerity and thanksgiving. 21 out of 23 present bore testimonies.

At the second session the Oldham Branch Sunday School children presented the "Seven Keys to Eternal Progression," under the direction of the S.S. District Supervisor. The tableau, interspersed with singing, was very much enjoyed. Elder H. Pardoe, second counsellor, District Presidency, spoke upon the Word of Wisdom and Geneology. Elder George H. Bailey, Snr., in an eloquent sermon, spoke upon the First Vision and the divinity of the Restored Church and its Priesthood, concluding with an appeal to the members to be free from sin and selfishness. He also referred in praising terms to the work of the Mission President and his wife. 52 present.

At the third session Elder Fred Laycock of Pudsey Branch, sang "This is my Task". President P. L. Cookman of Liverpool District expressed his gladness to be with the saints in the Manchester District, and related the cure of an invalided child through Priesthood administrations. Elder John Cook, of the Mission Genealogical Board, spoke upon "Salvation for the Dead". Sister D .W. Hoyle sang a sacred solo, "Nearer my God to Thee". Elder Fred Laycock related two faith-promoting incidents. Elder E. Kershaw, first counsellor District Presidency, spoke upon "Baptism— an essential of Eternal Progress". The meeting separated into two groups— Priesthood and Ladies—under the direction of President and Sister Anastasiou. A show of hands revealed Priesthood observance of the Seven Keys to be almost 100 per cent. Important subjects were discussed and counsel given. The Sisters, too, had a most inspiring session. Total attendance, 85.

At the final session, General, Mission and District Authorities of the Church were unanimously sustained. One minute's silence was observed by the congregation in honour of President Rudger Clawson, of the Council of the Twelve, and Apostle Sylvester Q. Cannon, who have recently passed away. President Woodruff spoke briefly upon

the Divine Attributes of the Church. Sister M. T. Hoyle sang "A Perfect Day", and President A. K. Anastasiou a solo. "In the Garden". Sister M. W. Anastasiou won the hearts of the congregation with her inspiring remarks upon Friendship and Mother's Love.

President A. K. Anastasiou finally addressed the Conference on Divine Attributes of the Church and its 113 years of progress.

102 members and friends were reluctant to leave this Conference, which will long remain a memorable occasion for those who were fortunate enough to be present.

C. H.

Newcastle District Conference was held at Westfield Hall, Alexandra Road, Gateshead, on August 7 and 8.

President Andre K. Anastasiou and James R. Cunningham, second counsellor in the Mission Presidency, were in attendance.

On Saturday two executive meetings were held during which local officers discussed their problems and received counsel and advice from the visiting authorities.

The Sacrament and Testimony Service at 10 a.m. on Sunday was conducted by Elder Stanley Short, second counsellor in the District Presidency. Out of 34 persons present, 21 bore inspiring testimonies of the divinity of the Gospel and the blessings of the Lord.

The second session commenced at 11.30 a.m. Sunday School children of the Newcastle District presented the programme "Seven Keys to Eternal Progression" in a very pleasing manner. Lady Missionary Alice A. Wild spoke on the "Word of Wisdom". Elder James R. Cunningham, the morning's principal speaker, addressed the conference on the subject of "Where there is no Vision, the People Perish", stressing the fact that the greatest evil of the modern world was immorality. There were 35 present.

During the third session, which convened at 2.30 p.m., the conference was informed of the release of Elder F. W. Oates as District President and the appointment of Elder Stanley Short in his stead. Elder F. W. Oates was appointed president of the Sunderland Branch with special commission to develop the activities of the Church among the local people and participate in local problems of economic, social, and moral concern. All three members of the District Presidency spoke during the session and pledged their undivided support in the interests of the District. The session then separated into two groups: the Priesthood under the direction of President Anastasiou and the Relief Society under Sister Margaret Walker, District R.S. Supervisor, who deputised in the absence of Sister Anastasiou, who was unfortunately indisposed. Attendance 65 approximately.

The final session convened at 5.15 p.m. Elder James R. Cunningham addressed the conference on "Redeeming Principles of the Gospel". As the principal speaker of the evening, President Anastasiou discoursed on the theme "Mormonism after 113 Years," giving evidence of the growth of the Church in spiritual, economic, moral, social and other directions. There were 85 present. Musical items were provided throughout the sessions by Sisters Hazel Oates, Myrtle Foster and Gladys Quayle.

The spirit of the conference was uplifting and inspiring. Favourable reports appeard in the local press.

London District Conference was held at "Ravenslea" Chapel, 149, Nightingale Lane, London, S.W.12, on August 14 and 15.

President Andre K. Anastasiou and Elder James R. Cunningham were in attendance.

Saturday's proceedings commenced at 4 p.m. with an executive meeting at which local branch conditions were reported and problems discussed.

Sixty-five people attended the splendid social which commenced at 7 p.m. under the direction of Elder Geo. F. Poole. A programme of monologues, choral numbers, dialogues and vocal solos was presented with the participation of each branch of the district. Refreshments were provided by the Relief Society Sisters.

Sacrament and Testimony Service at 10 a.m. was conducted by District President William O. Chipping. Of the 94 people present (a record attendance for this session), 34 bore inspiring testimonies of the goodness of the Lord.

The second session commenced at 11.30 a.m., again conducted by President Chipping. The programme "Seven Keys

to Eternal Progression " was presented by the Sunday School children. Members of the Mission Office staff were speakers at this session. Sister Marion Baron spoke on " Tithing ", Elder Alvin L. Gittins on " Joseph Smith—Revelator ", Sister Maureen Mogerley on " Principles of Salvation ", and Sister May Coleby on "Book of Mormon ". President Anastasiou as final speaker told of the progress of the British Mission during the war years and disclosed future plans for the building up of the Church in England. 149 present.

Elder George F. Poole conducted the third session, which commenced at 2.30 p.m., and spoke on the subject of " Spiritual Food ". President Chipping gave a very favourable report on the condition of the district. General, Mission and District Authorities were presented by Elder W. Taylor-Smith, District Clerk. Voting was unanimous. A duet, " Sweet is the Work ", was rendered by Elders Goundry and Bullock of St. Albans. Sister Joyce Gittins spoke on the " Organisation of the Church ". Elder James R. Cunningham of the Mission Presidency spoke on " The Necessity of Divine Guidance in the Affairs of Life ". The congregation then divided, the Priesthood under President Anastasiou and the Relief Society under Sister Marie W. Anastasiou. There was a total attendance of 134.

During the final session at 5.15 p.m., two members of the Allied Forces, Elder Sivier of Canada, and Elder Thompson of America, were given the opportunity to speak. President William O. Chipping spoke on the need for " Active Religion ". Sister Marie W. Anastasiou, President of British Mission Relief Societies, addressed the congregation on " The Woman's Part in the Gospel ". Musical items were given during the evening by members of the South London Chorus. As final speaker President Anastasiou gave a comprehensive discourse on the advertised theme, " Mormonism after 113 years ", dealing with the spiritual, economic, moral and social progress the Church had made since its Divine inception. There were 180 people present, including many investigators.

The conference was attended by a fine spirit of love and comradeship. Favourable notices were received in the local press.

PERSONALS

GENT—CORLESS.—The engagement was announced on August 13 of Sister Grace E. Gent, eldest daughter of President and Sister Geo. E. Gent of the Nottingham District, to Elder Harold Corless, President of the Preston Branch. Sister Gent recently completed a year's service as a full-time missionary.

McCORMICK—MARSHALL.—The engagement is announced of Sister Joyce Kathleen McCormick, daughter of President and Sister William C. McCormick of the Bristol District, to Elder Howard E. Marshall of Minersville, Utah. Sister McCormick recently completed a six months' mission. Elder Marshall, now serving in the U.S. Army, is a seventy.

CARD.—A son to Mr. and Mrs. Edwin Card of Doncaster, on June 27. The child was blessed by President Frank Smith, and named Richard Louis.

ISAACS.—A daughter to Mr. Richard and Sister Peggy Isaacs of the Kidderminster Branch, on July 5. The child was blessed on July 25 by President Geo. A. Alfan, and given the names Laraine Margaret.

MANN.—The infant daughter, born September 13, 1942, of Mr. Walter and Sister Miriam Mann of the South London Branch, was blessed on August 22 by Elder Gerrit Van Tussenbroek of Salt Lake City, Utah, and given the names Kristine Elizabeth.

MARTIN.—A daughter to Brother and Sister Bertie W. Martin of the Norwich Branch, on May 1. The child was blessed by her father on May 26, and given the names Hazel Margaret.

MEAD.—A son to President and Sister William T. Mead of the South London Branch, on July 18. The child was blessed on August 29 by his father, and given the name John.

SMITH.—A son to President and Sister Frank Smith of the Doncaster Branch, on June 19. The child was blessed by District President Geo. H. Bailey on July 4, and given the names John David.

TINSON.—We extend congratulations and best wishes to Flight-Sergeant Harold Tinson and his wife, Sister Rhoda S. Tinson, of the Nottingham Branch, who celebrated their silver wedding on August 8. They have a family of four sons and one daughter.

WIT'S ENDS

IN A LIGHTER VEIN

RAISONABLE

Brother Hamilton to little Johnnie, a member of his Sunday School class: "What do you know about the prophet Elijah?"

Little Johnnie: "The Lord kept him alive with a box of raisins."

HOW TO KEEP IT

Cohen: "You don't look well, Jacob. What's the matter with you?"

Jacob: "I've just been to see my doctor, and he says he is going to take my appendix away."

Cohen: "Take your appendix away! Don't let him do it. Put it in your wife's name and they can't touch it."

TAKING THINGS TOO FAR

May Coleby: "Guard, does this train stop at Land's End?"

Guard: "Well, if it doesn't, lady, there's going to be a tremendous splash."

MAID OFF

"It's hard to find an honest maid," she complained. "The last one I had, left without notice and took with her six of my best towels—those lovely ones we brought back from the Falls Hotel last summer."

BOBBY'S GOOD TURN

Sunday School Teacher: "How many of you made someone happy last week? All right Bobby, and what did you do?"

Bobby: "I went to see my grandmother and she was happy when I went home."

WHAT THE EYE DOESN'T SEE

Jean Gardner, while going from Liverpool to Wallasey by ferry to visit some friends, noticed that the captain wore a very worried expression, as if there was something wrong.

"What's the matter, captain?" she enquired solicitously.

"Well, the fact is," responded the captain in a low tone, "our rudder's broken."

"Oh my, don't fret about that," replied Jean consolingly. "It's under the water nearly all the time, so no one will notice

Editor's Note: We have been encouraged during recent months by the sincere expressions of satisfaction which the new "Star" has evoked from numerous readers, both within the Mission and elsewhere. However, desiring to obtain the opinion and criticisms of an "expert" (no offence intended to our worthy readers), we sent a copy of the first monthly number to Mr. Charles Eade, Editor of the "Sunday Dispatch," who, incidentally, is well acquainted with the Church, both here and in America. We received the following reply, which he has kindly given us permission to publish:

Dear Mr. Anastasiou,

I see very little to criticise in the "Millennial Star". The type is clear and very readable. The paper is of unusually good quality in war conditions. The size of the magazine is one which has proved very successful in the case of the "Readers' Digest" and similar publications. The contents appear to me well selected. I think if you continue on your present lines you should have little to worry about.

Thank you very much for letting me see it.

Yours sincerely,

(signed) CHARLES EADE.

Teachings of

The Prophet Joseph Smith*

APOSTATES EXCLUDED FROM FELLOWSHIP

The Messiah's kingdom on earth is of that kind of government that there has always been numerous apostates for the reason that it admits of no sins unrepented of without excluding the individual from its fellowship. Our Lord said, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." And again, many are called, but few are chosen. Paul said to the elders of the Church at Ephesus, after he had laboured three years with them, that he knew that some of their own number would turn away from the faith, and seek to lead away disciples after them. None, we presume, in this generation will pretend that he has experience of Paul in building up the Church of Christ, and yet, after his departure from the Church at Ephesus, many, even of the elders, turned away from the truth; and what is almost always the case, sought to lead away disciples after them. Strange as it may appear at first thought, yet it is no less strange than true, that notwithstanding all the professed determination to live godly, apostates after turning from the faith of Christ, unless they have speedily repented, have sooner or later fallen into the snares of the wicked one, and have been left destitute of the Spirit of God, to manifest their wickedness in the eyes of multitudes. From apostates the faithful have received the severest persecutions. Judas was rebuked and immediately betrayed his Lord into the hands of His enemies, because Satan entered into him. There is a superior intelligence bestowed upon such as obey the Gospel with full purpose of heart, which, if sinned against, the apostate is left naked and destitute of the Spirit of God, and he is, in truth, nigh unto cursing, and his end is to be burned. When once that light which was in them is taken from them, they become as much darkened as they were previously enlightened, and then, no marvel, if all their powers should be enlisted against the truth, and they, Judas like, seek the destruction of those who were their greatest benefactors. What nearer friend on earth, or in heaven, had Judas than the Saviour? And his first object was to destroy Him. Who, among all the Saints in these last days, can consider himself as good as our Lord? Who is as perfect? Who is as pure? Who is as holy as He was? Are they to be found? He never transgressed or broke a commandment or law of heaven—no deceit was in His mouth, neither was guile found in His heart. And yet one that ate with Him, who had often drunk of the same cup, was the first to lift up his heel against Him. Where is one like Christ? He cannot be found on earth. Then why should His followers complain,, if from those whom they once called brethren, and considered as standing in the nearest relation in the everlasting covenant they should receive persecution?

* From book of same title by Historian Joseph Fielding Smith.

What Others Say

About The "Mormons"

Eighth Decade: 1900-1910

ELLA WHEELER WILCOX—American Poetess.

"I am ashamed to confess that until recently I had supposed Mormonism and polygamy to be synonymous terms. Few of the present generation know the remarkable and tragic history of the people in Salt Lake City. They (the Mormons) are essentially a peaceful and industrious people; their suffering have been severe. Their industrial achievements in the desert of the West are marvellous. . . . The young men and young women lead a beautiful and wholesome life." "Chicago American," 1903.)

Dr. JAMES L. HUGHES—Canadian Educator, Writer and Lecturer. In attendance at a General Conference of the Church.

"I studied the vast concourse for a few minutes as a whole, and then began a careful study of the faces within my range. I looked first at the men, expecting, I confess, to find evidences of selfishness if not coarseness. I saw nothing of what I had been led to expect. Those faces revealed intelligence, enthusiasm, practical sense and intense earnestness. I next searched for the unhappy faces of dissatisfied, repressed women. Again I searched in vain. I saw contented, high-minded women, calm and dignified, conscious of a freedom still refused to most women, but winsome and womanly." ("Canadian Magazine," 1904, Vol. 23, page 10.)

ELBERT HUBBARD—Author, Lecturer, Traveller.

"These Mormon women had big families. They brought their children up to work, to be useful." (Vol. 26, 1907, page 22.)
"They lived close to the soil. They moved in line with nature. They had a firm hold on the few virtues for which civilisation has never found a substitute.

"They were industrious, economical, temperate, honest. These virtues still abide. In Utah they are the rule, not the exception. Victor Hugo once said: 'Shakespeare needs no monument—he has his plays.'

"The Mormon people need no defence. Schools, colleges, parks, hotels, good roads, paved streets, happy homes and great smiling stretches of fertile farms, well tilled, are tongues that tell their own story.

"Utah has really not yet been discovered. Her resources have not yet been tapped. Less than ten per cent. of her available tillable land is under the plough. And the extent of the wealth stored in the Rocky Mountains is incomputable." ("The Philistine," 1908.)

The Ludo Press (T.U.), 373, Earlsfield Road, London, S.W.18